

HONOR

PAX

Hanc coronant



AN
ESSAY OF
DRAPERY
OR
THE COMPLEATE
CITIZEN

Trading } Justly
 } Pleasingly
 } Profitably
By William Scott
Neg. nihil, neg. omnia dicenda sunt

LONDON
Printed for Stephen Pemel
and are to be sold at his
Shop upon Lon Bridge
16 35



Io: Droeshout fecit

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A N
ESSAY OF
DRAPERY:

O R,
THE COMPLEATE
C I T I Z E N.

Trading { Lustly.
 { Pleasingly.
 { Profitably.

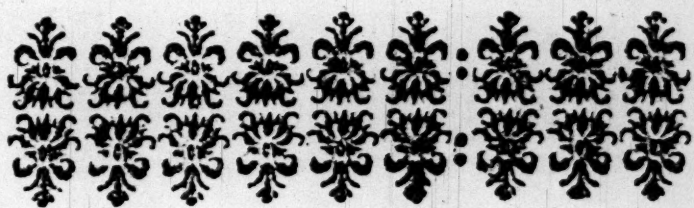
By William Scott.

Neq₃ nihil, neq₃ omnia dicenda sunt.



LONDON,

Printed by *Elis. Al-de*, for Stephen Perrell, and
are to be sold at his Shop upon London
Bridge neere the Gate. 1635.



T O
THE VVOR-
SHIPFULL Mr.
GEORGE SCOTT
ESQUIRE.

Reverenced Vncle,



Have long run
upō your score,
so long, till *U-*
sura superat sortem, the
interest of your love ex-
ceeds the principall of
mine abilities: Yet rather
than prove a Banckrupt, I

A 3 will

The Epistle

will compound and pay you as I may, though it be but *Vnciatim*. I would I could say with that Servant in the Gospell, *Sir, have patience, I will pay you all*; which seemes impossible for me. I must borrow of your patience and protection, while I present you with this in part of payment: so striving to disingage my selfe I runne further into debt. I pay not this to free my selfe for, *Qui, quo sit liber gratus est, haud gratus est*; nor to procure ingagement

Exmerando me magis onero.
Bernard.

Serues.

Dedictory.

ment from you : for *Prius debitum solvitur quam meritum acquiritur*. You will not wonder what businesse my Citizen should have with you a Counsellor, for you know he cannot be compleat in his actions, unlesse grave Counsell be his Director. Yet you may wonder how my young yeeres dare venture to instruct others. *Brutus* soliciting *Statilius* to adhere in the Conspiracy against *Cæsar*, was answered by him, that he allowed the

Durand.
Sent. lib. 2.
d. 27, q. 2.

The Epistle

enterprize to bee just, but
disallowed of the men
that should performe it.
My subject you will not
dislike: but that I a yong
Citizen should treat of it,
perhaps you will not al-
low. You may say to me
as *Isaak* to *Jacob*, how
hast thou found it so soon
my Sonne? The Learned
lament the losse of those
Bookes which *Brutus*
wrote of vertue, because
they account it a goodly
thing to learne the Theo-
rick Of such as understand
the practise well; they and
onely

Dedictory.

onely they are fit to write
of affaires, whose owne
hands have bin imployed
in the conduct of them.
That I have manag'd bu-
sinesse, may authorize me
to write of it: but since I
have not done it long,
may make you question
whether my Writings
Will be worth the reading
That *Augustus* which
had been supream Iudge
of the world when he was
but nineteene yeeres old,
would have another to
be thirty before he should
bee thought a competent
As Iudge

The Epistle

Iudge of a Cottage or
Farne. Yet I hope I need
not aske leave to thinke
that hee who at twenty
yeeres hath not given
some token of his suffici-
ency, wil hardly doe it af-
terward: it is a true French
Proverb,

*Si l'espine non picqu'
quand nai,*

A peine que picq; jamais:
A thorne unlesse at first
it prick,
Will hardly ever pierce
to'th quick.

Hanibal and Scipio
lived the greater part of
their

Dedicatory.

their lives with the glory they had gotten in their youth, and though afterward they were great in regard of others, yet were they but meane in respect of themselves. Let this excuse my youths boldnesse, & let your goodnes pardon his presumption, whose *Ail* if that be any thing, you may claime as your due and arrest for your service.

*Your Nephew
bumbly devoted*

WILLIAM SCOTT.



TO THE READER.

I*T was the chiefest
commendation of So-
crates, that he turned
all his acquir'd knowledge
into morality; of whom
one said, hee fetcht Philo-
sophie from Heaven, and
plac't her in Cities. Him
I try to imitate, wherein if
I write nothing but words
I write what the Title of
my Book promiseth, a tri-
all*

To the Reader.

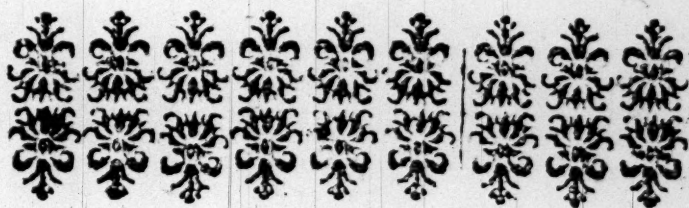
all an Essay : supposing
you to be a Citizen I now
say the lesse, because I will
not anticipate my selfe in
speaking that at the doore
which I can but repeat in
the best roome of the
House.

Wealth with peace of
conscience bee multiplied
unto you.

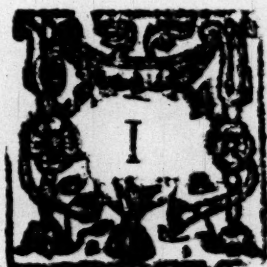
So prays

Your Well-wisher

William Scott.



AN ESSAY OF DRAPERY.



T is a happie thing for a man to goe through his affaires without Injustice, which he cannot doe but by bringing his spirit into liberty, *In omnes ejus actus contemplationem suam mittens*, contemplating upon all his actions : so by due consultation, and discrete action, hee may live justly, pleasingly, profitably.

Hot

Hot youth running without consideration, and giving time no leasure to doe any thing for him, runnes unjustly and troublesomely, but catches nothing, or nothing durable. And a dulsprited man not taking occasion when 'tis ready, misseth his advancement, yet hath his trouble too; both these trust to Fortune, the Goddesse of rashnesse, and sloth: both falling, *Imperitia fecit casum*, their unskillfullnesse hath effected their destiny. The first course of the three is the best; the second and third may rise, but it is not certaine; the first cannot but rise, the order of his actions being set downe in his decree that

made him; thus it is in all Professions; thus it is in Drapery, the foundation whereof is Honesty : Hee cannot bee a good Draper which is not first a good man, *Conscientiam suam aperiens, semperque tanquam in publico vivens, se magis veritus quam alios*, opening his conscience, living as if he were allwaies in publique, rather fearing himselfe then others; by this hee raiseth himselfe above and beyond all feare, contemning the blowes of Fortune : His wisdom without this will bee erroneous, his policie will bee knavery; yet honesty without wisdom is unprofitable. Wisdom is the beautifull and noble

compo-

composition of him in his words, his actions, and all his motions, *Si oculis ipsis cerneretur, mirabiles amores excitaret sui*, could the eyes see her, shee would stirre up wonderfull love; by her he doth emancipate his spirit from unjust subjection, unto things out of his calling not necessary: though no knowledge is unfruitfull; yet the course of a generall knowledge being too long, the knowledges most pertinent to himselfe, are to bee chosen, which hee shall hardly end before his course bee ended; so much there is to be knowne of his trade and about it; of his commodity, as it is cloth, and as it is his cloth, and so lives by it.

For

For the first, as no humane action is delivered to the World without many circumstances, so no cloth without them; there is no circumstance in it but is a step mounting the understanding to the true value of it, *Caca regens filo vestigia*: by laying the circumstances together, the body of an action is fully knowne. In cloth is to bee considered wooll, the matter of it, whether it bee coarse or fine, which are *qualitates tangibiles*, perceived with the exterior sence, the touch, the eye: but seeing is more conversant about colour, which is *qualitas visibilis*, of which anon.

Courseness is a quality
of

of parts well compacted, *difficiliter cedens tactui*, giving way to the touch, hardly arising from dryness; those sheep that beare it, being very dry or growing remote from the kindly moisture of the braine.

Fineness is a quality of soft parts, *Facile cedens tactui*, giving way to the touch easily, arising from moistnes, those sheep being moist that beare it, or growing upon or neere the forehead, thus for qualities of the matter: there are qualities of the form too.

Thicknesse : *Partes habens multas constrictas & coherentes*, having many parts bound and coherent.

Thinness : *Partes habens extenuatas*, having extenuate parts

parts not solidly compact as the other: both are made by the accession and decession of the matter.

Now Feeling, which is *Potentia sensitiva exterior*, the outward sensitive power seated in the Nerves, expanded through the whole body betweene the skin and the flesh, apprehends these qualities, with their severall degrees, and carries them to the sense interior.

The Visible quality is colour, which is *Extremitas corporis perspicui*, the extremity, the outmost part of a perspicuous body, or it is the motive of that which is perspicuous in act; it is a quality in Cloth of obscure originall, it is the splendor
of

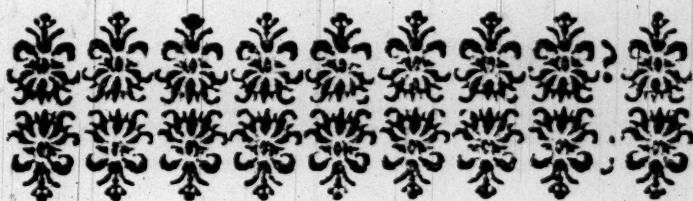
of it illustrated by light, having seven species, whereof two of them are the extremities of colour, white, black; the one arising from the multitude of light, the other from the paucitie of it: these are as it were *Parentes aliorum*, all other colours are from these, mingled in a meane or unequall proportion. Of equall mixture (according to *Gerrard Malignes*) is Greene, but *Aristotle* and all the Philosophers have taken red, for the equall mixture of white and black: all other colours are made of this meane, and one of the extremes: yellow is two parts of white, and one of red; orange tawney hath two parts of red, and one

one of white; greene is of more black and lesse red; purple is of more red and lesse black.

These being the originall colours, how they should amount to our great number, I know not; unlesse the dyers fat sometimes working ill, hee to make amends invents new names. All colours are objects of the sight, which is the exterior sence, *Percipiens oculis species colorum*, perceiving with the eyes the kindes of colours, and offers them to the sence interior. But the eye it selfe is of no colour, for if it were of any one, all things it could looke upon should be of the same, as we see by experience, if a colourd

lourd glasse be held before the eye. Next for quantity. Weight is the quantity of the matter, Measure is of the forme; which two controuling each other, the number of both must decide the difference, the number of Weight shewes the substance, which is too often abused by increasing the number of measure, that both bee according to the Statute is desired by those who would buy good cloth good cheape. These circumstances with others considered, the Judgement which can *bona & mala distinguere*, puts a difference between good and ill, compares all with the price, and so makes bargaines, not
invert-

inverting the end of Trade, which should bee for the good of both parties. But whither doe I goe? *Diogenes* at a Faire full of those things which curiosity calls necessary, proclaimes his abundance such, as not to need them; So may these be thought *potius subtilia quàm utilia*, rather curious than necessary: I therefore spend no more time upon them. Thus he considers his commodity, as Cloth. Now as his Cloth in trading; with which that hee may carry himselfe, *Justly, Pleasingly, and Profitably*, I descend to particulars: yet some one trade as well as another shal have interest in my discourse.



THE COMPLEAT CITIZEN.

I Define him to be
a man whom se-
ven yeeres ser-
vice having made
a Citizen : now just, plea-
sing, profitable wayes, have
made compleat.

He shall live justly.

S Aint *Augustine* makes
mention of a certain Je-
ster.

Trin. lib.
13 cap. 3.

*Vili velle
emere &
carè ven-
dere, com-
mune qui-
dem est sed
tamen est
vitium
commune.
August.*

ster, who undertook to tell the people what they all most desired; standing up he said with a loud voice, *vili vultis emere, & carè vendere*, you will buy cheap, and sell deare: to doe so, as it was in his time, so is in ours common, but a common vice, unlesse it consist in certaine limits. That Justice may bee kept in prizing commodities, the common estimation of wise Good-men is to bee followed; upon some the Law hath pitcht a price, which may bee diminisht, not increased; because that price was set in favour of the buyer, of all which with their sorts, it is impossible for Law to determine the value; yet the Civill Law saith,

saith, that's the just price of commodity, *Sitanti vendatur, quanti vendi potest*, if it be sold for so much as it can be sold for; that is, saith *Amelius*, *quanti vendi potest communiter*, for how much it can be sold commonly; the affection or profit of this or that particular man not considered : But where taxation or common estimation cannot, there *seclusâ fraude*, without deceit, the judgement of the Owner must set the price. A Contract must be made according to the equality of the thing; and that must bee measured by the price that is given. For as time is the measure of businesse, so is price of Wares. If the price exceed

*De Consc
lib. 5. c. 48.*

the worth of the thing, or the thing exceed the price, the equality of justice is taken away; that both agree is the just rule of trading, against which deceit is opposite, *decipere est unum ostentare, & aliud prater opinionem inferre*, to deceive is, to make shew of one thing, and bring in another, beside the opinion of the party; by which more is given for Wares so sold, than they are worth: taking lesse for them then they are worth, a man deceives himselfe: to prevent which, my discourse of his living profitably shal endeavour. His rule was peremptory, that said a wise man will not deceive, neither can hee bee deceived;

ved ; So was his profession of honesty and wisdom, lowd who chose this Motto, *fallere vel falli res odiosa mihi*, to deceive or be deceived, is hatefull to me.

Augustine (and who not) met with many that would deceive, but never with any that would be deceived. To deceive others, is worse than to be deceived, as a sin is worse than a crosse; not that all deceit is a sinne.

Lucius approching the boat wherein *Athanasius* was, whom he pursued, asked for him, and was answered by him (who was knowne to *Lucius* by name, not face) that *Athanasius* was hard before him, if hee made haste hee might overtake him;

Euseb.

who being violent in his
pursuit, mist *Athanasius*.
Thus the Arrian Persecu-
tor was deceived by the
truth spoken with wisdom
and a good conscience: but
that deceit which is against
justice towards others, I
shall now speak against: this
stands more in the wills,
than wits of men. This is
first against nature; one
Serpent doth not sting an-
other, and the Fishes of the
Sea devoure none but those
that are of other kindes.
But the greatest evils that
come to man, come from
man. *Homo homini Lupus*, one
Man is a Wolfe to another.
The Lions spared *Daniel*,
the ravenous Birds fed *Eli-
ah*: but man exerciseth cru-
elty

O huma-
ne mali-
tie dete-
st. nda cr-
delitas! fe-
re par-
unt, aves
pascunt, ho-
mines in-
ferantur,
et seruiunt.
Cyp. Ser.
6.

clty against man. Secondly, this is against civill Society ; for the preservation whereof, it is necessary that men converse safely together, without feare one of another. Therefore one said well , the first foundation of Justice is not to hurt, the second to indeavour to procure the common benefit : thirdly, it is against Christianity, which teacheth a man so much charity and patience, as to bee ready to doe well, and suffer ill. It was prophesied, that in the time of the Gospell the *Sucking childe should play upon the hole of the Asse, and the weaned childe should put his hand upon the Cockatrice his hole.*

*Vita christiana est
bene faciendi, et
male patiendi disciplina.*

Isai. 11. 3

Fourthly, it is theft.

Themistocles espying a dead body richly adorn'd, pass'd by, but called to his Companion, *Tolle hac, tu enim Themistocles non es*, take up these, for thou art not *Themistocles*, he could not stoop so low as to gather Gold out of the blood and dirt; but hee stoopes lower, that plucks it from the living, and commits a double theft, robbing himselfe of honor, and the other of the means of life.

Lastly, it is odious to God.

It is the will of God, that no Man oppress and defraud his Brother, for the Lord is the Avenger of all such. And to good men, even to the Heathen, they counted no profit

Theft, 1.
4. 6.

fit lasting which was got by fraud. *Romanis artibus, virtute, opere, armis, vincam* (saith one amongst them) I will overcome by the Romane Arts, (*viz.*) Vertue, labour, and Armes. In *Athens* it was a custome, that when men bought or sold any thing, they came before the Magistrate appointed for that purpose, and there tooke a solemne oath, that they had not dealt fraudulently, nor used any deceit. I have heard of a Turke that having bought Cloth of an English-man, wherein was inclosed a great summe of money, unknowne to both parties: and finding it, made many Journeyes in quest of the English-man; at length

*Sobrietas
ex Theopomp.*

length meeting with him, unaskt restored the money. Are Heathens just, and art thou a Christian unjust? *Quid prodest vocare quod non es?* What doth it profit to call thee what thou art not? It is said of the Jesuits, *nihil prater nomen retinuerunt*, they have retained nothing of Jesus but his name; and of the Popes, *Qui Bonifacius, malefacius, qui Pius impius, qui Urbanus rusticus, qui Innocens nocens*; Hee that was called good doer, was an ill doer: who was called Holy, was wicked: who was called civill, was uncivill: who was called innocent, was nocent. And I would it might not bee said of many Christians, that they are but

but so in name, having good words, not answerable workes; supposing more of Gods hearing, than his seeing. But let these know that many eate that here, which they digest in Hell hereafter.

If *Dives* was sent into the fire for not giving his own, whither shall they bee sent which take that which is anothers? If he goe to hell which gives not, whither shall hee goe which takes away?

The unjust wayes of deceit which I would have my **Citizen** to shun, are many: as Flattery, Dissimulation, Lying, &c. of which in their order.

There bee some whom
Gaine

Si in ignem mittitur quoniam dedit rem propriam, ubi mittendus est qui invasit alienam?
Aug.

Flattery.
I.

Flattery.

Gaine will transforme into all shapes; let the Customer looke how hee will, they like a Looking-glasse will have something in them like him. The old Law would not allow the Swan for mans meat; his feathers being white, his body black. Neither are those fit to deale with man, whose pretences being faire, have foule practises: these Flatterers are the *Aves Gavie* of the time; Which Birds, when *Alphon-*
sus King of *CICELY* lancht from the shore, flew about the Ship, hee causing meate to be throwne forth, they fled when they had taken it: Thus it is with me (saith he) my Flatterers having received

received what they expected, withdraw their obsequiousnesse, and returne no more, *Nisi nova manera Esuriant*, unlesse they are a hungry for new benefits. Divines say that, with the Hebrewes : *Verbum blandiendi separare significat*, flattering divides a Man from himselfe, hee thinkes himselfe otherwise then hee is. A house divided cānot stand; which some unjust ones considering, by flattery part a Mans judgement from his will, and so deceive him. Oyle powred upon the Graf-hopper kills it, Vineger revives it, *Sic multos occidit adulatio, quos justa sanat reprehensio*. Flattery kills those, whom just harsh dealing

ling with doth heale : But it is not alwayes so in the way of Trade. Some Customers will grow dull and displeased, if they bee not often whetted by a Flatterer ; downe-right honest speeches discontent them. For this cause, as the Apostle said; *Be angry, but sin not :* So I say, Flatter, but sin not, if that be possible. Yet it is my opinion, that amiable lookes and faire speeches will goe farre enough, wee need seeke no by-ways. Flattery is the corruption of truth,athing as pernicious, as truth excellent. Among other things this is one the Flatterer is known by, *Non imitatur amicitiam, sed praterit*, hee doth not onely

onely imitate friendship,
but goes beyond it.

Diffimulation is a thing
more tollerable with a
Citizen; it is with him
as with one who hath
married a wife, whom hee
must use well, pretending
affection to her, though hee
cannot love her: and indeed
Divines hold it in some ca-
ses lawfull, to pretend one
thing and intend an other;
as in the case of our Savi-
our, going with the two
Disciples to *Emmaus*, he made
as if hee would goe further,
to stirre up their desire of
his presence; what ever hee
pretended, hee intended to
stay with them that night.
If a man pretends a long
journey by being booted
and

2.

*Simulata
equitas est
duplex in-
iquitas,
quia et si-
mulatio est
et iniqui-
tas.*

August.

and spurd, but intends to
returne suddainely, to see
what those whom hee puts
in trust would doe; if he had
gone is no sinne: whereas if
he had said hee would have
gone such a journey, and
not performed it, had been
a lye: But woe to them
which dissemble to an ill
end: these have the voyce of
Jacob, but the hands of *Esaú*;
they are smooth in their
words, rough in their acti-
ons. Let them know that
*Ter peccat qui se bonum illi si-
mulat, cui faciat malè*, hee sins
thrice that counterfeits
himselfe good, to whom he
may doe ill: consider *Absa-
lon* that Master-piece of Hy-
pocrisie; hee well knew to
bee within a *Nero*, without

a *Cato* ; hee had *Linguam pictam*, a painted tongue, but not *supplicium pictum*, a painted punishment. Behold him hanging on a Tree, as unworthy of Heaven or Earth : Behold him thrust through with three darts, as worthy of a treble death. These dissemblers like the *Polypus* cantake all colours to deceive, but how cowardly a humour is this, and besides servile : he that dissembles, must have still a fearefull eye upon himselfe, lest hee be discovered; his mystery is poore, for hee is ere long found out, and then not credited; all hee speaks is held Apocryphal. O how excellent a thing is freedome ! there is no better

*Triplici
dignum
morte.*

*Nemo po-
test diu
personam
ferre fi-
ctam : cito
in natu-
ram suam
recidunt
quibus ve-
ritas non
est Sen.*

ter life then to live according to a mans nature, resolving alwaies, *Lingua calamum in corde tingere*, to dip the penne of the Tongue in the Incke of the heart, speaking but what hee thinkes; to doe otherwise is impiety, yet to utter all hee thinkes is eminent folly.

3.

Lying is a base vice: therefore said an ancient Philosopher, it is the part of slaves to lie; and the Poet wisely,

*Dare to bee true, nothing can
neede a lye,*

*A fault that needes it most,
growes two thereby.*

Lying is pernicious to humane society: for silence is more sociable then untrue

true speech; it is the worse because so various: if it had but one visage, there were some remedy for it, a man might take the contrary to it for truth: that which is good is certaine and finite (sayth Philosophy) there is but one way to hit the marke. Evill is infinite and uncertaine, there are a thousand wayes to misse it. It is reported of certaine new Indians, that they offered humane blood to their gods, but none other then what was drawn from their tongues and eares, for an expiation of the sinne of lying; as well heard, as pronounced; even those that use this vice, most conceive the basenesse of it, counting
that

Aug.

that the extreamest injury that can be done to them in word, to reproach them with the lye : *Facere non pudet, dici pudet*: they are not ashamed to lye, but to be called lyars. The tongue is connexed by vaines to the braine and heart; by which nature teacheth us, that it is to be govern'd by the intellect, whose seat is in the head, so that it may agree with the heart : A man deceived through error, may pronounce this or that falsehood, thinking it is true which is no proper lye; for in a lye, *Semper sermo discedit à mente*, the speech alwayes differs from the mind; which the word *Mentiri* imports: to speake falsehood,

*Contra mentem
ire.*

hood, thinking it truth, is to lye onely *Materialiter*; to speake truth, thinking it is not true, is to lye *Formaliter*; but hee that speakes false, thinking it false lyeth (*Materialiter et formaliter*) *atque ideo perfectè mentitur*, (sayth one) in the matter and forme, and therefore lyeth perfectly; thus lye to save our lives we may not, much lesse to save or increase our wealth. Memorable is the example of that woman in *St. Hierom*, *mori scivit hac virago, mentiri nescijt*, shee knew how to dye, shee knew not how to tell an untruth. In a strait where money or Iustice must be lost, *Perde potiùs pecuniam, nè perdas Iustitiam*, rather loose money then

*Falsum
est, alii
dicere
verum
tace
ali-
quando
est
verum
Aug.*

then Justice. Lying then is to be banisht: but this rule must bee observed; as wee may not lie, so we need not speake all the truth. *Augustine* makes mention of one *Firmus*, who when hee was askt to tell where his friend was, lest he should be delivered to his enemies hands, said he would not tell; *Nec mentiar, nec prodam*, I will neither lie, nor betray him. This man was *firmus nomine, sed firmior mente* (saith *Augustine*,) Constant in name, but more constant in mind.

4.

Among these, *Oris inquinamenta*, Polluters of the Mouth, swearing must bee spoken of: when the rest will not serve turne, 'tis common to adde oathes:
and

and indeed what sinne so
hainous, which hee that
makes haste to be rich is a-
fraid or ashamed to com-
mit? But what need I say
any thing against this, but
the Commandement, *Thou
shalt not take the Name of the
Lord thy God in vaine, for the
Lord will not hold him guiltlesse
which taketh his Name in vaine.*

*Lex hæc unica, Christianis om-
nibus instar mille concionum
su.* (saith *Augustine.*) This
one Law should bee to all
Christians as a thousand
Sermons. All oathes are
not unlawfull; wee may
swear, *sed præeat lux*, let the
light goe before us. But
how horrid a thing is it to
call God to beare witnesse
to trifles and lies! for *Quid*

*Quis me-
tus aut pu-
dor est un-
quam pro-
perantis a-
vari?*

*Iuxta Sat.
14.*

aliud est jurare, quam Deum testem invocare, (saith *Augustine,*) What is it to sweare, but to call God as a witnes? If this were considered; many would not, as they doe, make Rhetorick of an oath, taking delight in that which moves Gods displeasure.

To forswear is a greater sinne than to sweare; for the Apostle doth not say, *Fratres mei nolite perjurare, sed nolite jurare,* My Brethren, doe not forswear, but doe not sweare. Wouldst thou bee farre from perjury? sweare not: false swearing is deadly; true swearing is dangerous; not to sweare at all is secure. Those that have worshipt stones, have beene afraid

James 5.
12.

*Falsa
juratio
exitiosa
est, vera ju-
ratio peri-
culosa est,
nulla ju-
ratio secu-
ra est.*

*Drex.
orb. Pha.
Cap. 27.*

afraid to sweare falsely by them; *Et tu non times Deum præsentem?* and dost not thou feare that God which is every where present, which sees all things generally without exception, evidently without doubt, immutably without forgetfulness?

Generaliter sine exceptione, evidenter sine dubitatione, immutabiliter sine oblivione.

Let me tell the Swearer in the words of another, *Et si seras, severas tamen exolvat pœnas*, though his punishment may be defer'd, yet it shall be heavie. Besides all other curses, this is one; the swearer is not beleev'd: hee will certainly bee false to man, which is not true to Gods honour. O matchlesse folly! that men should through open flewces let their soules

Is maxime nunquam qui jurat, creditur.

runne out for nothing.

5

I may not overslip those slippery ones, whose unjust hands with a just measure can deceive, though the vigilancy of authority tyes them perhaps to a true measure; yet not remembering that *Patermus undique Deo*, God sees that which man cannot, they pervert Justice: but man will discover them too. I have read that *Ferdinand* the Emperor possesse a great number of Watches wherein he much delighted; it pleased him once to put this his variety of speaking Gold upon a Table, as if hee would expose it to sale. Going a side, one that stood by, driven by a desire of stealing, or occasion,

occasion, stole one of them: which the Emperour espying with an oblique eye, called him to him, and held him in various discourse, till the Watch striking, discovered the houre and his theft. He which deceiveth with unjust measure may well apply this; what hee hath done, hath a tongue to discover him when 'tis moved by a true hand, and a just measure: which done, *sua se prodit conscientia, nec seipso iudice absolvi potest*, his conscience doth betray him, and though himselfe be judge, hee cannot be absolved, *habet conscientiam & conscium*, he hath a witnesse within, and another without. By this time he blushes,

where I leave him with re-
stitution to repent.

6.

Now I discover some
false lights; their end is to
make the Wares seeme bet-
ter than they are, that the
seller may receive for them
more than they are worth.
But doe they which use
them think Light can look
upon the Wares, and not he
that made the light? Or
will they thinke to enjoy
the perfect light hereafter,
which adulterate it here?
There was a presumptuous
Carrier, that travelling in
the night was told of cer-
taine dangerous pits in the
way, that if he had no care
of his Horse, hee might re-
gard his owne life. *Oculos*
comprimo, & omnia ubique
plana

plana sunt, I shut my eyes
(saith he) and all things
every where are plaine:
like this man are these
which cannot beleieve but
there is danger, yet feare it
not; they know Gods pre-
sence, but not reverence it.
It is to bee lamented, that
men have too darke, shops:
but more, that they have
too darke mindes; let them
remember who it was
which said, *There is nothing*
hid which shall not be made ma-
nifest. A shop may bee too
darke, and it may bee too
light: therefore it is, or
should bee so ordered, that
least Commodities bee sold
too deare, shops shall not be
too darke; and lest they be
sold too cheap, they shall

not bee too light.

It is ordinary to prey upon the Sellers occasion to use money, or the Buyers to use the commodity : but this should move pittie, not cruelty. *Pliny* saith of the Lyon, *parcit semper subjectis*, and shall man bee sounjust as to doe lesse? or if man, far bee it from a Citizen, who conversing with most men, should have most humanity.

8.

As it is likewise unjust, so it is ordinary, to buy wares for time, yet pay not for them at the time agreed upon. The Indians of *Guiana*, when they promise any thing, will deliver a bundle of sticks equal to the number of dayes or moneths that they appoint, and for them-

themselves will have another bundle of the like number: every day or moneth they take away a sticke; when all is taken away, they know the time of their appointment is come.

Thus carefull are they in observing their time, but how negligent are we! It was well said by reverend Jewell, (the Jewell of his time) *O nos miseros qui Christiani dicimur! hoc tempore gentes agimus sub nomine Christi.*

'Tis our misery, that we are called Christians, yet live like Heathen under that name: but here it were well if wee could *gentes agere* doe like these Heathen: they which are so backward in payment, are like ill Singers

C 5

(saith

faith one) they should be ſet to the compter, a good Singing ſchool for them to learn to keepe better time in.

9. But what ſhall we think of thoſe which will finde no time at all to pay, breaking deeply indebted to many? I know what they will ſay of themſelves, it was deſtin'd, Providence had decreed they ſhould not proſper. I remember I have read of *Zeno Citticus*, that hee had a ſervant taken in theft, whom he commanded to be ſlaine; pleading for himſelfe, he ſaid the Fates had appointed he ſhould ſteale. I and that you ſhould ſuffer too (quoth *Zeno*) ſo for thoſe that break, and that out of policy to deceive, let them
prove

prove the appointment of it, their punishment is sure enough, designed. Was there ever any of these, but it might be said of him, *Sensit opus* he felt the smart of it? he may seeme to prosper for a time, and we may wonder that the way of the wicked should doe so; but Divinity it selfe will answer us; there is no peace to the wicked; if no peace no prosperity. Yet some there are whom I must pittie, (not enveigh against) the violent blasts of crosse accidents have blowne them downe, they would pay every man his owne, but cannot; of these I must say, as *Augustine* in another case; it is not so much to be considered what they

Non est
consideran-
dum quid
faciant sed
que animo
et voluntate.

IO.

Offic. lib.
3.

they doe, and with what minde they doe it, 'tis with griefe enough. These are those broken ones into whom Charity must powre the balme of Comfort; they have broken estates, and broken hearts.

The last way of deceit, of which I will discourse, is the inhaunsing and raysing the prizes of commodities above measure; which the very light of nature condemneth, as *Cicero* honestly.

If a man in time of dearth bring a Ship laden with Corne, and know that there are a great many more Ships comming within few dayes; if hee dissemble this, taking advantage of the present

present want, to sell his Corne at too high a rate, he is condemned for hard and unjust dealing : so a consideration of what cases doe lessen and increase the price, doth here offer it selfe.

There is as much injustice in selling commodities too cheap, as too deere: the beginning of the evill may seeme small, but the end is great, saith the French phrase.

A commoditie may bee worth more, being sold to one man then to an other; as Cloth, if by the English private trades it bee sold cheap, without respect of persons; Farreners can in other Countries sell it as cheape

*D'un petit
ruisseau
sort sou-
vant une
grande vi-
viere.*

I.

cheape as the English Merchant, which must spoyle his trade; the decay of the trade into *Russia* came by this meanes.

2. Commoditie increaseth its price, victualls or household provision being deare; otherwise those many thousands which live by making, dying, dressing, selling them or the like, must fare the worse.

3. When the buyers seeke the wares, they or a sort of them being scarce, the common estimation is increased, so the price may be raised.

4. Commodities sold by retayle, must bee sold dearer then when they are sold otherwaies; the labour and
care

care in selling them thus being the greater : not to doe so, is to undervalew the labour and care of the whole profession.

Lastly, commodities may bee sold dearer for time, then ready money : sale is a perpetuall alienation of the property for a price; but that that price should bee alienated for a time, is not the most ancient nor most true way; it should be payed upon the receipt of the wares, which so payed may by industry bee increased, not payd; thence followes a sensible want of what might have beene gained, which the buyer in conscience ought to recompence; and the seller may

may take, if the other be not poore, or a looser by the wares thus bought: I have heard and read words against this, but not arguments.

I. The price is to bee lessened, when a man hath foolishly bought his wares; for it may happen that he may sell them cheaper then hee bought them, and yet doe unjustly: or if the estimation of his commodities after his buying them is lessened, then the price is to bee lessened with it.

2. When one sells a great deale together, here the manner of selling, lessening the number of buyers, but increasing his takings, lessens the price; and giving thus

thus occasion of selling them againe; they must bee sold cheaper, lest many thousands, as it may fall out, suffer detriment by them in buying them at too deare a hand.

When wares seeke buyers, *Merces oblata vilescunt*, prosered wares grow cheap yet this is no sufficient reason of lessening the price, unlesse the thing thus sold be little profitable to the buyer; or such as hee would not buy, but because of its cheapenesse, or buying it, rather respecting the seller then himselfe.

When a commodity proves faulty, or is any wayes perisht in the substance or circumstance, the price

3.

4.

price is to bee lessened. I might insist upon some other petty cases lessening and increasing the price, but let this suffice: all contracts must tend *Ad bonum ipsorum contrahentium*, to the good of them which make them. So shall all injustice bee avoyded. That my Citizen may doe so: I desire that he may never forget, that God is *Totus oculus*, all eye; and so must see all his Actions. There is a figure in Rhetorick call'd *Conversio*, resolving many questions with one answer, which St. Basil useth thus: his Disciples sought who amongst them was most often angry? who was most slow to divine service? whose mind most often

ten

ten wandred at Prayers? He answered all at once thus; hee that doth not alwaies thinke that God is the beholder of his thoughts and actions. So if it be demanded; who is a flatterer, dissembler, lyer, deceitfull person? I answered, he who thinkes not that God takes notice of his doings.

He who remembers this, will live Justly, and that God which sees him doe so, hath a blessing for him; surely in the flood of many waters they shall not come neere him; hee will draw him out of many waters, as he did *Moses*; he will keepe him safe in the midst of many waters, as he did *Ionas*: so trouble shall not hurt

*Qui non
semper co-
gitat sua-
rum actio-
num, &
cogitatio-
num in-
spectato-
rem esse
Deum.*

hurt him, hee and his seede after him shall prosper.

But unjust wicked deceitfull wayes are so common, that I must say nothing of blessings, they must sleepe a while; Mercy goe aside, Peace returne to the God of Peace, and not bee spoken of. There is Judgement with thee O Lord, with thee there is ruine and subversion, with thee there is battaile and famine, with thee there are snares, plagues, storme and tempest, fire and brimstone, and therefore thou shalt be feared. Thou art as a Cart pressed under the sheaves, *Fragravatum oneri*, loaded too much, and that *Vsq̃ue ad stridorem*, till thou makest a noyse,

noyse, till thou complaine
of it: and that dayly by thy
Ministers, that thy noyse is
Gemibundus stridor, uttered
from them with drest sighes:
but if any oppresse thee
thus, it should not be *London*,
for whom thy mercy hath
done so much, that they are
quieter in their houses, then
their friends abroad in their
Castles; they have many
Conduits to convey Com-
forts to their Soules, which
others wāder many leagues
for. Thy mercies toward
them are new and strange,
and their peace which in-
cludes them all, hath an Eye
upon it: if God be *Subter*,
under, which is no fit place
for his Majesty; Me thinkes
hee should not be *Subter vos*,
under

Plal. 107.

*Civitatis
eversio,
morum,
non minor
vici casus.*

under you of *London*, my words will not bee regarded: I therefore speake from the mouth of *David*; *God turnes a fruitfull Land into barrennesse, for the wickednesse of them that dwell therein:* and from *Augustine*, the ruine of a Citie is not wrought by the walls weakenesse, but the Citizens wickednesse. *Livy* hath observed, that *Rome* began to lose all, when sinne abounded amongst all. In *Gellius* mention is made of the Horse of *Sejanus*, called *Sejus*; this Horse a goodly Horse to looke on, but whosoever owned it was still unfortunate: such a thing is Injustice, faire to the eye; but he prospers not that useth

*Intra mu-
ros hostis.*

seth it. The enemy is within the walls: this enemy is Injustice, but shall that bee found in *Sion*? if the same things be there that were in *Sodome*, how then shall not God doe to one Citie, as to another? or shall there bee any difference between the one and the other? but that it shall bee easier in the day of Judgement for them of *Sodome*, then for them of *Sion*: the more grace *Sion*, the more grace *London* hath received; the more fearefully for her sins shall shee bee punished and tormented. But lest I bee censured for putting my Sickle into the Divines Harvest, I turne this discourse into a Prayer; beseeching God to guide my

my Citizen so in the way of Justice, that he may follow him who said, *Ego sum veritas*, I am the truth : let him endeavour to bee with him; truth in words, not knowing how to deceive; Truth in thoughts, not knowing how to be deceived: Truth in deeds, conforming his Actions to the Divine will; following him thus, which is the truth; hee followes him which is the way too, *Et illa via que ducit ad vitam*, and that way which leades to life, to a good life here, to a better hereafter.

So I come to my second thing.

He

*He shall live Plea-
singly*

to { *Himselfe.*
Others.

BUt how shall he live so
to himselfe : Philosophie professes sorrow to be
naturall to all conditions,
pleasure is but a stranger.
All parts of man are cape-
able of sorrow, few of de-
light. The parts capeable
of pleasure, can receive but
on or two sorts at once, but
all parts can receive the
greatest number of griefes.
Man hath no continuance

1.

2.

3.

D

in

*Le mal
vient par
liures &
s'en va
par onces.*

*Nemo vi-
tam acci-
peret si da-
retur sci-
entibus.*

in pleasure, it quickly vani-
sheth : so he tastes of happi-
nesse, but drinkes deepe of
misery, according to the
French Proverb; evill comes
by pounds, but goes away
by ounces : the best condi-
tion of this life hath bin so
undervalewed, that even
wise men have said; had man
bin worthy to have known
what life was before hee re-
ceived it, he would have bin
loath to have accepted it.
This made *Seneca* embrace
death, as his deliverer from
misery, saying, as he bled to
death, *Scalpello aperitur ad il-
lam magnam libertatem via,*
with a penknife is the way
opened, to that great liber-
ty. The *Mexicanes* thus sa-
lute their Children com-
ming

ming out of the Wombe;
Infant, thou art come into
the World to suffer: indure,
suffer, hold thy peace. They
observed the condition of
all men to bee full of trou-
ble : And I have observed
that the condition of a Ci-
tizen is full of trouble, more
then ordinary. As no man
hath pleasure or profit
without the price of some
evill, so hee payes a greater
price for them, then most
men doe. God makes men
his Balls; and of these Balls,
who is more tost up and
downe then the Citizen?
He never rests: thus his state
seemes miserable. But no-
thing is so which custome
hath brought into nature:
every milke soppe can swim

*Dij nos
homines
quasi pilas
habent.*

*Nihil nisi-
ferum est
quod in
naturam
consuetu-
do perdux-
it.*

in hot bathes; but he is the man, that can endure violent Tides, and still swim aloft. *In eam intravimus Civitatem, ubi his legibus vivitur.* Wee have entred into the Citie, where wee must live by these Lawes: to desire Freedome from all trouble is vaine, yet that my Citizens trouble may not bee so great, I now endeavour.

1. A deepe inspection into his trade is necessary, they take least delight in their businesse, which know least of it.

2. It is necessary that he be accomplisht with sufficient skill in *Arithmetick*, and a right way of keeping Books; by these a great Trade may be drawne into a little

a little compasse, bringing forth that with pleasure, which the nature of most could not doe without excessive paine.

Let him not tye himselfe too strictly to any thing beyond nature; the least wrested and most naturall proceedings are most pleasing. 'Tis worth the time to observe, that wisdom doth a good office to those whose desires shee squareth according to their power, as one may; was the favoured saying of *Socrates*, a Sentence of great Weight. If hee study the liberall Arts, he must doe it superficially; so as not to bee swallowed up of them, lest hee bee brought to say with *Ovid*, I

*Quicquid
censur
dicere ver-
sus erit.*

can utter nothing but Art.

Of all bodies politique, the Lacedemonian built by *Lycurgus*, was the best; which often overcame *Athens*, yet never boasted of Learning. And 'tis worth the noting, that *Rome* for the first five hundred yeeres flourisht by Vertue, not Learning; whereas now decayed, it hath more Learning, little Vertue. And have not our times seene those which have had almost all *Aristotle* and *Cicero* in their heads, to bee the worst, in the execution of businesse? Policy when it is naturall, workes free and quietly; it is without noise, whereas the other is of an ambitious clamour. I speak
not

not this against Learning; for a Citizen may use her, so she be not imperious, but assistant: yet let me say, that Discretion, which is above Learning, doth sufficiently inable a man to improve in all his affaires, what ever he is or hath, to the best advantage; the other stands in Contemplation, this is busie in action. 'Tis neither Wit, Wisdome, Learning, Art, liberall, or illiberall; but that which shewes how to governe them all conveniently, and every other thing with them, like *Iphicrates*, who was neither *Legionary*, Souldier, nor Archer, nor Targeter: but one who could rule and use all these.

Againe, let him not have

too great a care of the future: Future things shall in their times become present, therefore the care of the present sufficeth. It was said at first, *In the sweat of thy browes thou shalt eat thy bread.* Hee did not say (saith *Augustine*) *In solitudine & cura*, in solicitude and care; wee may bee carefull, but our care must not have a kinde of sicknesse with it, like that of covetous men. A good Bishop could have preacht against this humour a whole houre together, and have said nothing but beware of Covetousnesse; 'tis a wonder to see what anxious thoughts men have, and all for the world, which is bitter, and yet 'tis loved: but
how

*Amoris
est mundus
et diligenter,
intus
solutis
est qualiter
amare-
tur?*

how would it be loved, if it did become sweet? What extreme care doe men take to encrease their wealth? Yet 'tis worth knowing, that this care hath not successe; for Divine Providence will not be bound by our provisions; those have beene most quiet and prosperous in their Actions that have beene ready at hand to apprehend the present occasion with alacrity: a man may bee carefull for to morrow with content; if too carefull, hee misseth it: to bee negligent in our affaires is a defect; to dwell longer in them then will serve for due deliberation, and firme resolution, is excessive; both disturbe our

D 5 peace.

peace. As the Emperour would adde City to City, Country to Country, Nation to Nation : so men strive to joyne hundreds to hundreds, thousands to thousands; thinking that when their proposed estate is acquir'd, they can then rest; O fooles, they may doe so before if they please; for every man is rich, or may be so if his minde hinder not : that man is truely wealthy, which wanting a great estate, wants not a minde which doth not desire it.

5. All things which we suffer are by our opinion made greater, there are more things which affright, than oppresse us : some things trouble us more than they

they should, some things before they should, and some things trouble us which should not. It is strange to consider that most of our trouble should arise from most small causes, and that accidents should touch us more than the principall. The Robe of *Cesar* troubled *Rome* more than his twenty two stabs, and the lesser circumstances move us more many times than the Subjects themselves: in all these wee are all so miserable, as we think our selves; how quietly might we then live, if finding our selves disturb'd, we lie not swelling in our passion, but get up to the top of our reason, and fall into
some

some contrary qualification. So the Dolphins at the beginning of a Tempest, which arising from the bottome of the Sea when it is troubled with hot exhalations and vapours, mount up to the top of the water for refrigeration.

6.

'Tis ordinary for a Citizen to trust, and hee commonly loseth much by it. I thinke there is no Citizen can say hee hath had no losses. *Democritus* promised to resuscitate *Artaxerxes* his dead friend, upon condition that the Inscription of his Tombe might be the names of thirty men that had lived to the twentieth yeere of their age without griefe; they fought thirty, but found

found none. I might promise the like impossibility upon condition, that I might see the names of thirty Citizens which have traded twenty, nay ten yeers, whose Bookes are without some debts, which they never hope to see discharg'd: but what of that? *Quid miraris bonos viros ut confirmentur, concuti?* Why dost thou wonder that good men are smitten, to bee confirmed? Our Saviour shewed his glory in *Tabor* but to three, and those his Apostles: but why was there no Centurion, no Publican? or why not all the Apostles? There was a world of people saw him on the Crosse, and good reason for it (saith one) *Prosperitas*

*Heu male
conveni-
unt deli-
cata mem-
bra sub
spinoso ca-
pite.*

*ritas vix ullis, Crux & afflictio
innumeris solet prodesse, pro-
sperity scarce profits any,
the Crosse and affliction
doth many good; and there-
fore Bonaventure said, he had
rather goe with Christ to
Golgotha then to Tabor. Shall
a man bee weary of his life,
because it is accompanied
with trouble and losses? no,
our Saviour (our Head) was
crown'd with Thornes: Oh
how ill doe delicate mem-
bers agree with a Thorny
head. When *Marcus Aure-
lius*, and others his Souldi-
ers and Citizens of *Rome*
wore Garlands to testifie
their joy publicuely: One
of them a Christian wore
his Crowne upon his arme,
not head: saying, *Non decere
Chri-**

Christianum in hac vita corona-
ri, that it did not become
a Christian to bee crowned
in this life: a man must suf-
fer losses, but let him not be
so unwise, as with vexation
to debarre himselfe of rest,
when even his teares can-
not recover a losse, or recall
time: make things ill done,
better, we may; to make
them not to bee at all, re-
quires more than humane
strength or finite power.
Actions once past may ad-
mit a correction, not a nul-
lity; why then should losses
trouble a man, or make his
heart not his owne? 'Twas
well said of one; who hath
himselfe, hath lost nothing.

But of all losses, I must
not passe over the losse of
all.

*At in ne-
cede malis
sed contra
audentior
ito quam
tua te for-
tuna sinet.
Virg.*

all. *Versa est in cineres Troja,*
Troy is turned into ashes.
Suppose my Citizen broken; he hath endeavoured to prosper, but divine providence hath not seconded his care, which is a question; hee hath surely neglected some meanes, hee hath bin an ill husband, and spent too much time and money in vaine: let him have my advice before my comfort: I would have him, though hee leave himselfe worth nothing, to pay every man all their owne; or if he compound for a part, let him resolve to pay all, and endeavour to be able.

Heer's his comfort; by suffering he shall overcome,
Romani sedendo vincunt, the
Ro-

Romanes overcome with sitting still: his soule because his intentions are sincere, is quiet, sits still: And by how much the more quiet, by so much the more stronge. Great aspersions lye heavy upon his name, great sorrow lyes heavy upon his soule; now patience being added to give him, and *Sic vinci est vincere*, so to bee overcome is to conquer. His blessings which hee had before, were of the Lord: how then can hee want, who by patience keepes him that gave them? He that hath taken away, can give more: what wicked *Cain* said of his sinnes, they are greater then can be forgiven, no Christian may say of his losses; they

they are greater then can be given : God can blesse above losses, so hee blessed *Iobs* latter end, more then his beginning. Perhaps he had not seene fortunes both faces before : now providence sends adversity to make his wisdom greater, *Quæ nocent docent*, which the Greekes expresse elegantly, *παινόμεθα μάχιστα*, we grow wise by our blowes. Illustrious *Hanibal* having long time beene conversant in warre, did boast thus of himselfe, and that deservedly; Age, Prosperity, and Adversity have so instructed me, *Vt rationem sequi quàm fortunam malim*, that I had rather follow reason then fortune : hee had never attained

tain'd his height of wisdom, had he not beene throwne downe, that hee might rise strengthened. My experience, which is not of much more then seaven yeares standing in the City hath furnisht me with examples of those, who have fallen from a meane estate, and risen to a greater; which are examples not of falling, but of rising, in case thou fallest. He was a wise King that would bee pictured swimming, with this motto, *Luctor, non mergor*, I strive, I am not drowned. And the famous Admirall *Chabotco* would bee symboliz'd by a ball, with this inscription, *Concussus surgo*, being smitten I rise higher.

But

*Exempla
non ceden-
di sed si ce-
cideris re-
surgendi.
August.*

But above all examples take this: our Saviour calling to *Saul*, said, arise, and stand upon thy feete: as if he had said (saith one), *Ideo te deieci, ut fortior surgeres*, I have therefore thrown thee down, that thou mightest rise more strong. And this was the voyce of that great Apostle, *Cum infirmor, tunc potens sum*, when I am weakened, I then grow mighty: This I speake that hee may doe his soule good, that hee may by his affliction rise in his Religion, as well as in his estate; men are seldome Religious in prosperity: he therefore, and onely he gets by his breaking, that is after it more humble, more pittifull, more mortified, more

Rare sunt felices.

more given to prayer, and the like duties; doing thus, if he be poore without, he is rich within, *Habet intus quo gaudeat*, he hath that within him, whereof he may rejoyce. Our wealth and gold is Christ, come to him and you shall abound with true riches. He now breaks off his former carelesse way, *Et mutatus mutatum invenit*, and findes God that was angry before, to be now kind. Nothing but his sinning could keepe off Gods blessing, now nothing but a continued serious repentance breakes off sinning; which repentance with the whole course of piety, I advise may not fall short, but reach out as farre as the blessing expected:

Foris pauper, intus dives.

Nostræ facultates & aurum Christus, & hanc accedit totius divitijs abundabis.

Ben. Lep. tom. 2.

pected: for that fals not upon the beginning of a spirituall grace, but the latter end; he and onely hee that endures to the end, shall receive the Crowne. Nothing can lay claime to the eternall blessings of God, but perseverance, which is the eternity of man. If thou wouldst then from the losse of temporall blessings, get those which are spirituall, if thou wouldst by *Jacobs* ladder clyme from the blessings of Earth, which are the foote of it, to the blessings of Heaven, which are the top of it; Remember that upon that ladder were Angells ascending and descending, but none standing still; therefore persevere.

To

To conclude this; if hee would live Pleasingly, let him live Religiously. I would not have his Bible stand in his Hall so much for ornament, as use : Let him study Divinity, yet so as the Priests lipps may bee still said to preserve knowledge. 'Tis the fault of these times, to make that their and others destruction, which should be their solace, by mistaking Schisme, for true Religion : They would not runne from Religion to superstition, yet they runne from it to prophanenes. Superstition and Schisme, are both bad; the one erects an absolute Tyranny in the mindes of men, the other gives way to all loose-

8.

*Non con-
turbabit
sapientis
publicos
mores,
nec popu-
lum in se
novitate
vite con-
vertet.*

Papists
call the
true way
Herefy,
the No-
vellists
Formali-
ty.

loofenefse. He was a wise Statist that said, he had rather have a man an Atheist, then either of them, because he seldome perturbs states, and is ever most wary: but to our purpose, let his Religion teach him to have his soule still panting after Heaven, stealing up thither in the midst of busines, as if he were there evermore conversant, whence hee lookes for a Saviour. Man is made *De terra & ex terra*, in the earth, and of the earth, *non tamen ad terram, nec propter terram, sed ad Cælum & propter Cælum*, (saith one) but not to the earth, or for the earth; but to Heaven, and for Heaven. He whom no busines should

put out of our mindes, is in Heaven, *Resurrexit non est hic*, he is risen, hee is not here: Looke for him in the Church, you shall heare of him there: looke for him by invocation, and a conscionable diligence in thy Calling, and the holy Ghost will shew him there: and when thou hast thus found him, hee will take thee up to Heaven, to raigne with him there. Saint *Chrysostome* and *Hierome* wonder at the Eunuch mentioned in the eighth Chapter of the *Acts*, He was a Barbarian distract with many businesses hee read: and though hee did not understand, yet he read, and that in the way in the Chariot: *Sit talis in ipso itinere*

E

qualis

qualis in quiete domi fuisse credendus est, if hee were thus devoted in his journey; how would hee have beene in quiet at home? if hee a Heathen did thus much upon the way; shall not wee Christians doe much more in our Shops? to minde the affaires of the soule, is the way to prevent distraction, not to further it; as Physicians say of sorrow for sin, it hurts not the heart as worldly sorrow doth: so I may say, it is worldly care, not this care that troubles our peace. So much of his living pleasingly to himselfe.

Hee

Hee shall live Pleasingly to others.

VVHich that hee may performe, he must be assisted by behaviour: without this, his other qualities will not help him. It cannot but bee distastfull to any man, coming into a Shop, when he sees a man stand as if hee were drown'd in flegme and puddle; having no other testimony of his being awake, than that his eyes are open. It is expected that the outward carriage should promise what's within a man.

Except liberality, courtesie is more regarded of men than any vertue : it payes a great deale, yet is never the poorer : it satisfies every man, yet lessens not the Stock : it is a good Character of a good nature, and it hath beene observed that few men have risen to great Fortunes, which have not beene courteous. These small ceremonious matters win great commendations, because they are continually in use and note ; whereas the occasion of a great vertue commeth but seldome. To use these not at all, is to teach others not to use them, and so to diminish respect : they have in them a certaine well-becoming majestie,

majestie, if they bee used without pride or affectation. To make no difference in the use of them, to a Lord, and a Ploughman kissing their hands, and bowing as low to a Chamber-maide, as to her Lady, is uncomely. It was well said of one, *Corpus animum tegit & detegit*, the body, the outward carriage of it covers and uncovers the mind, which should bee to some more open, to some more hid. Let my Citizen then use Ceremonies, but not with affectation, neither let him use them too often. He cannot comprehend great matters, that breaketh his minde too much to small observations.

But there is an inward thing, which unlesse it bee added to these, makes them all nothing. A Schoole-master had in his place of exercise, a Glasse, wherein hee caus'd his Schollers to behold themselves. If they were comely, he would tell them what pittie it was that goodly bodies should bee possest with defective mindes: if they were ill-favoured, he would tell them they should make their bodies faire, with dressing their mindes handsomely.

If the behaviour and countenance bee good; the adorning the minde, doubles the excellency: If ill, it will make it good, when a mans minde performeth what

what his body promisseth
not.

His minde must be stuf't
with sufficiency to produce
pleasing discourse, wherein
he must not bee so lavish as
to hinder his observation,
and become tedious to him
he deales with. To speake
all he can at once (as if hee
were making his Will) is
not the way to please : the
best way to doe that, is to
know how to be silent; and
when he speakes, to let his
speech not be accompanied
with vehemency: his words
should flow from his mouth,
so that it might bee said of
them, they are *non tam verba*
quàm mella, not so much
words as Honey. And I
would have these words
E 4. tyed

tyed to his Commerce, for therein his Customer will commonly take more delight to heare, than hee to speak. All hee speakes of, that must bee true : However the Dresse be, Truth is constantly the same; it still keepes the same Splendor, that if it met with masculine and true elocution fitted to the matter and circumstances, is praise worthy: but note that it alwaies gives more grace and lustre to the speech, than possibly it can borrow from it. Yet because men are most taken with pleasing words, let them be discreetly chosen, and properly applied: For as speech makes a man more excellent than a Beast, so eloquence

eloquence will make him more excellent than other men: but to this must be added a grave naturall action, wherein a man may see the visage, hands, and members of the man to speake with his mouth; and thus perswading his Customer to the liking of his commodity, hee must put on the same liking himselfe; for putting on the same passion hee would stir up in others, he is most like to prevaile: Yet in as much as hee is to deale with men of divers conditions, let him know that to speake according to the nature of him with whom he commerceth, is the best Rhetorick.

I must needs condemne

E 5

the

the using of one phrase to all men, and the mistrusting of every mans sences with, doe you heare Sir, and to tell every man he will make a word; as if he would be thought an augments of learning is vaine: but if he meanes to speake his mind, at once I wish him so to doe, for that's the old and the best way. He that sold *Abraham* the field for buriall, askt what he would, and had it; but the custome of our times is contrary, *Et quod consuetum praesumitur esse iustum*, and what is usuall is presumed to be just: yet I desire every man to use as few words as possible hee may; so the way of making bargaines, may in time be brought

brought to the first and best state.

I shall not tax the ordinary phrase, what lacke ye; it being great policy, for a man to entreat for his own necessities, by asking others what they want; but the too common use of it sounds harsh. I would not have a mans throate worne like a high way, let him step a little out of the common Road: but taking heede of the other extreame, he must not become a wilfull maker of complemēts, and so a tyrannous torment to his customer, who will count him for a man of a troublesome spirit; if he find him infected with impertinent ceremonies.

To

To his superiour, his words must carry much humility in them; to his equalls familiarity, which because he shall be sure of from them, must bee mingled with a little state.

To his inferiours familiarity too, but not too much of it, lest hee breed contempt; yet his words may carry a great deale, for with inferiours he shall be sure of reverence. To conclude this, that my Citizen may deale pleasingly with all men; I would have him be a good Linguist, getting so many Languages, and those so well, that if it were possible, every man he deales with, should thinke him his Countrey-man. These ob-
serva-

servations are necessary to his profit; for he shall hardly get by that man, whom he cannot please.

So I come to my third part.

He shall live Profitably.

to *Himselfe.*
Others.

To Himselfe.

IT cannot be denyed but outward accidents conduce much to a mans Fortune, as death of others, occasion fitting vertues; but most commonly the folly and fall of one man, is the fortune

*Serpens
nisi serpen-
tem come-
derit, non
fit Draco.*

fortune of an other: no man prospers so sodainely, as by others errors : therefore *Damades* the Athenian needed not to have condemned a man of the City for selling necessaries, belonging to burialls, saying, his great profit could not come unto him without the death of many; for what man almost profiteth, but by the losse of others? Was not *Rome* rising by the ruine of her neighbour Cities? doe not most Traders thrive by the licentiousnesse of youth? the Husband man by the dearth of Corne : the Architect by the ruine of houses, the Lawyer by contentions betweene men, the Physitians by others sicknesses?

nesses? this is not contrary to the generall policy of nature; for Physicians hold, that the birth and augmentation of every thing, is the alteration & corruption of another; God takes from one, and gives to another; but let no man desire it; for the Commandement is, thou shalt not covet: there are then and must be externall causes of a mans rising.

But there is some hidden vertue, which must beare a great stroake in the busines. *Salomon* saith, he that considereth the wind, shall not sow; and he that looketh to the cloudes shall not reape: whereupon sayth one; a wise man will make more opportunities then he finds.

Is

Is the maine thing which
raiseth a mans estate with-
out him, or within him?
Quæritur.

I.

*Quocunq;
loco natus
esset, for-
tunam sibi
facturus
videretur,
Livy.*

Livy tells us of *Cato senior*,
that he was so well accom-
plisht in minde and body;
that in what place soever
he had bin borne, he could
have made himselfe a for-
tune. There are then open
vertues which bring forth
praise; but hidden and se-
cret ones which bring forth
fortune.

Certaine deliveryes of a
mans selfe, which have no
name; like the milkie way
in the skie, which is a mee-
ting of many small starres,
not seene asunder, but gi-
ving light together, for
there are a number of scarfe
dis-

discerned vertues, which make men fortunate.

For that which is without a man, instead of providence; let me call it Divine providence: it can make him fortunate, which is not wise; and him that is wise to be miserable: sometimes simple men bring to a happy end great matters, both publique and private; and againe sometimes the best counsells, have the worst issues: the same counsell doth happily succeed to one, unhappily to another; in the same case, with the same man many things went luckely yesterday, unluckely to day: so that wee cannot judge of mens sufficiency by event. One wondering

It was
the Spar-
tan reso-
lution,
*Ad mota
manu for-
tunam in-
vocare.*
Judg. 7.
20. The
sword of
the Lord
and of
Gideon;
the one
as *Conca*,
the Foun-
taine, the
other as
Canalis
the Con-
duit.

dering why ill successe
should follow upon the ma-
ture deliberation of wise
men, was answered thus;
they were Masters of their
deliberation, not of the
successe of their affaires. *Ti-
motheus* the Athenian, when
he had in the account, he
gave to the State, often in-
terlaced this speech; and in
this fortune had no part: it
was noted of him, that he
never prospered after-
wards. Divine providence
must have it's due, there is
no rising without it: laying
both these together, the
question will be resolved
thus; a mans industry with
Gods blessing upon it, is
that which makes him for-
tunate; both have force in
the

the businesse; it is clearely false, that one doth all, and the other nothing. The advice of wisdom then, is not wholly to settle our selves to one, for they mutually attend each other.

It was the plot of *Iosephs* Religion to preserve him honest, that he might remaine fortunate : Therefore the first thing that I advise to, that my Citizen may live profitably; is that he be sincerely and constantly Religious; so he may expect Gods blessings upon his labour, to which I proceede.

If a man should at every weekes end consider with himselfe, how he hath spent it, how many houres might he

*Virtue
duce, co-
mite for-
tuna,*

he reckon up, which he cannot tell how he bestowed, besides eating and drinking? how many needlesse Items would he find given to sleepe? *Item* seaven nights, *Item* perhaps seaven halfe afternoones, besides halfe houres, and quarters, at unaccustomed times; had those men for whose great estates the World hath had them in admiration, kept eight a Clock houres; fame had never had them upon Record: as indeede I never knew a perpetual bed-prefser so much as mentioned, but to his disgrace. *Adam* in the state of Innocency, must dresse the Garden, and after it was said, in the sweat of thy browes, thou shalt

shalt eat thy bread; the precept is Labour, and there is a reward annext to it; therefore *Salomon* said, seest thou a man diligent in his businesse? that man shall stand before Kings.

Labour not for the meate which perissheth, but for that which endureth everlastingly, (saith our Saviour) Should we heare of labour, and not of Everlasting life, wee should be discouraged: so, should wee heare of labour, and not of profit, we could have little comfort in imployment. But shall wee thinke Providence hath nimble feet, if ours be slow? Shall we eat and not work? shall we think with the Lillies (which neither spin nor labour)

labour) our clothes will grow upon us? God forbid: or shall wee thinke the labour of others shall suffice for us? no, let him that will take the profit, take the paines. *Selim* the first, had reason to say, that hee thought victories gotten in the Masters absence, not to be compleat: as it is in Military, so in Civill affaires; and that man may blush for shame, who puts off his businesse to his Servants, doing nothing himselfe, but by thoughts and verball direction.

Julian the Emperour was ashamed any man should see him spit or sweat, because hee thought continuall labour should have concocted
and

and dryed up all such superfluties. Thus he a Heathen testified his hate to idlenes; and shall we whom Christianity hath taught that wee came into the world to labour, sit still? I speake not this against a mans imploying others in his affaires, when their burthen is too heavie for him: but I would have a Master doe, as well as direct; for nothing doth more derogate from his respect, than that hee lets his Servant bee sole Master of his Trade, while hee is but Master of the Servant, and in the meane time being a slave to an idle disposition, is lesse honourable than his Man. Hee must labour, but there is *Labor importunus*, and

Ipsa se velocitas implicat, unde festinatio tarda est.

non opportunus, the first is too solicitous; the second is out of its time; both these must bee avoyded. For the first, *Male cuncta ministrat impetus*, force gives all things ill. The Lions rore, yet they suffer hunger, while the quiet Sheepe have a Shepheard to provide for them; a too sharpe intention hinders the wise conduct of businesse. Hee that is hastie, stumbles, and is stayed, whether hee will or not. Velocity doth intangle it selfe: whence it comes to passe, that haste is slow, an over ardent way in dealing is never without many indiscreet actions and wrongs: Even in play, he that is carried with an earnest thirst
of

of gaming, troubleth himselfe: and the more he troubleth himselfe, the more he loseth. He that walkes moderately, is alwaies with himselfe, and directeth his businesse with the best advantage. Therefore one said, well, let us stay a while, that wee may make an end the sooner. The deliberate man is alwaies ready for a new change, *festinut lentè*, he makes haste, yet goes slowly. I would have my Citizen diligent, but not passionate: they deceive themselves, which think busineses are not well done, unlesse they be done with tempest and clamour.

For the second, there is a time to eate, and a time to

F drinke,

*Et data
non apto
tempore
vina nocent.
Ovid.*

drinke, a time to sleepe, a time for recreation as well as for labour. Labour may be as meat, which out of it's time doth hurt, not nourish: but above all, let us not by labour commit Sacriledge, wee must not make our foules feasts moveables. Gods time is measured out by inches, ours by ells: since hee hath so little allotted him, let us not take from him any of that. How can we expect Gods blessing upon our day, if we serve not him upon his Day? Nay, if wee will bee blest in the weeke day, let us pray in the weeke dayes, *Ibi nunquam res humana prosperè succedunt ubi negliguntur divina*: there humane businesse doth not succeed

ceed well, where divine is neglected.

Let us not omit that time of publique prayer which the Church hath appointed, let not our labour be so out of time, as to take up that time: *O Tempora, O Mores!* What a change is here! in King *Edwards* time, when our Land was delivered from that *Fogge of Egypt*; with what joy, readinesse, and thanksgiving did the people come to heare the *Liturgie* in their owne tongue? but nothing is so great or admirable in the beginning; of which men doe not lessen their admiration by little and little: Now men come to it, as if preaching were a

Sixt.

*Nil adeo
magnum,
nec tam
mirabile
quicquam
principio,
quod non
minuunt
mirantur
omnes pau-
latim.*

gainst praying, wee shall have more Pillars in the Church, than men. It is well that it is said, *Where two or three are gathered together in my Name, there am I in the midst of them.* Had the promise beene tyed to a greater number, those few that are sometimes assembled might doubt of successe. No question but the times might prosper as well as ever they did, if our Temples were filled with praying, as well as preaching, as they have beene. O the wonderfull sweetnesse of Divine *Letanies*, where many hands and hearts are lifted up! hands in purity, hearts in piety! hands in good workes, hearts in good

good thoughts. Who is able to conceive the unspeakable value of publike Services? of these sacred and heavenly Evaporations? they are more than the breath of Spices; they are none other than the Emissions of Paradise, when the Organs are blowne, and the Cymbals make a noyse; when the voices are heard, and the whole Quire of Religious men doe fill the aire with loud cryes, and vocall symphonies of devout and patheticall invocations, then doe the Spices flow, the Odours are burnt, and the smoke of our Incense goes up before the Lord from the Angels hand. To labour, when these Prayers

Apocal,
8. 4.

are to be performed; to labour at such a time, must needs be out of time: so labour, if it be not *importunus*, nor *non opportunus*, my Citizen may have profit by it: these things considered, let him endeavour to grow rich. They report of the Birds of *Normay*, that they flie faster than the Fowles of any other **C**ountry; by an instinct they know the dayes in that Climate to be very short, not above three houres long, and therefore they make the more haste. Let him learne of the Fowles of the Aire, which know their times, and considering his lives shortnesse, let him bee the more industrious. Let him labour and
consider

consider it is for wealth,
the monyed man is the
mighty man: Honour, Li-
berty, and Royalty attend
on Riches; Logick faileth,
Rhetorick fainteth, when
Gold pleads the Cause.
Orpheus his Harpe, *Amphions*
Musick, *Virgils* Muse, *Tullies*
Tongue are silent: yea
Thundring *Demosthenes* will
complaine of the Squinsies,
if mony forbid him to play
the Orator: they onely de-
spise Riches, which de-
spaire of them; like the
Foxe in the Fable, cursing
the Grapes hee could not
reach. But to better pur-
pose, consider, Riches are
not the chiefeft good, there-
fore wicked men enjoy
them. But because they are

F 4

not

*Dives li-
ber, hono-
ratus, pul-
cher rex
denique re-
rum*
Hor. Epi.

*Quamvis
non angina
corruptus,
sed argea-
ta angina
corruptus
fuerit Ora-
tor.* Plut.

I.
*Divitia
ne male
puteantur;
dantur bo-
nis; ne sum-
ma, malis.*
Aug.

not evill in themselves, it may become a good man to labour for them. *The Poore and the Rich meete together, and the Lord is the Maker of them all,* (saith *Salomon*) The holy Ghost hath plac'd *Lazarus* so poore in the bosome of *Abraham* that was so rich, to shew that Rich and Poore, if they be indenizon'd in the Kingdome of Grace, have an equall interest in the Kingdome of Glory.

2.

If outward blessings might be monopoliz'd onely to the wicked, the godly being incompass'd with flesh and blood, would thinke basely of the Religion, Worship, and Service of God; therefore labour

labour for them.

These are expedient to set many of the vertues a going; as Charity, Almes-giving, and the like: therefore *Aristotle* is not to bee taxed for making Riches necessary for some of the Vertues: they are out of all question, *Bonum unde facias bonum*, a good by which thou maist doe good.

Men are not apt to take so exact notice of those spirituall blessings wherewith the Elect are inwardly adorned, (so God loseth some of his glory) unlesse temporall blessings bee added to them, therefore labour for them.

Lastly, let the consideration of that grand Senator,

3.

4.

the Lord Mayors Dignity, with his Brethren the right Worshipfull Aldermen shew, what a man in time may come to, if hee bee industrious in his Calling.

Senators ought to bee rich, for these Reasons.

1. Wealth is a pledge of their care of the Commonwealth: it is likely, he that hath done well for himselfe, will know how to doe well for the publike good, being put to it.
2. Wealth being gotten, their minds may with more diligence intend the publike affaires, having enough to maintaine Servants to performe the domestick.

In

3.

In Ruling, there must be power and command, which a poore man cannot have, all the world despiseth him, *Animal periculosissimum Rex pauper*, to have a poore Governour is a great plague. Thus let the Honour which any man may bee called to, move him to get Riches; the meanes is ordained, together with the end.

In the raigne of King RICHARD the first, in the yeere of Grace, 1183. Sir HENRY FITZ-ALLEN, who was the first Lord Mayor of *London*, continued in that Dignity foure and twenty yeeres, and beside him many have held the place 3. or 4. times.

But

But excellent policy hath now so ordered, that every yeere shall have a new Major. *Majores Magistratus sint perpetui, annui atque ambulatorij minores*, saith a good Politician. Let the chiefeſt Magiſtrates be perpetuall, the leſſer yeerely, ſtill removing. Beſides other reaſons, this is none of the leaſt.

It encourageth every man to labour, when his merits may be ſo Crowned; but ambition muſt be avoyded: there is a two fold way to honour, Direct when God calls; Indirect when man ſeekes for it without his warrant. Let my Citizen mind the way, as well as the end: let him not run
to

to honours, but expect them, not as one who seeks them, but deserves them.

It is not now the World, where a man shall beare the token of his desert about him; vertuous men are not now so honoured, that they may by triumphs imprint their actions deeply in mens memories; nor is there such an equalnesse in States, that all mens actions should be seene, with the like Judgement; and indeede it were pittie it were so now, for pride would ruine all in a moment: *Marcellus* dedicated two Temples; the one to Vertue, the other to Honour, and made them so, that none could enter into the Temple of Honour, but he

he that had first gon through that of Vertue: my Citizen must not be ambitious, if he would be honour'd, he must be vertuous as well as rich: why he must endeavour for riches, hath beene shewed. So I now proceed; as I would have him labour, so let not his labour be overlong; there is a difference betweene providing for a mans selfe and family, and doing nothing else: the affaires of the soule, the refreshing of the body must be lookt after, beside the publique good hath some interest in every mans time.

The labours of lesse then the third part of the World, maintaine all the World: how many live idly? al-

most

most all women, which are halfe of the number; or if women be imploy'd, in their stead men be idle; put to those candid men, and great men; then adde the last and worst sort, the great number of beggers, and you shall see that few labour, and of those, few be well imployed. If the labour of lesse then the third part main-
taynes the World, lesse then the third part of my Citizens time, one day with another, will be sufficient for him; unlesse his private affaires be extraordinary, or he be imployed in the publique.

But before I speake any thing of his getting by his endeavour; let me say something

Plutarch
saith of
Cato,
that hee
held this
for a *max
ime*.

'Twas
onely for
Widows
and Or-
phans to
suffer any
diminuti-
on in
their e-
states.

Apollo
will not
keep him
company
who
makes
Bacchus
his chief
God.

thing of his spending. I would have him think it more honourable to stoope to petty savings, then to base gettings; let him imitate the thriftie King of *France*, who thought it no discredit to tye a knot in a broken poynt, and reweare it.

Let him not haunt Taverns too much which is the Epidemicall fault of the Citty; I know it is not company, but want of discretion in the choyce and use of it, which overthrowes a man; but besides needlesse expenses; how can that man be fit for busines, who makes his body a continuall quagmire? The refined wits of the separation, love brother-

therhood, not fellowship: we may with the Apostle love brotherly fellowship, so making use of both, yet drink as they did in the Primitive times, thinking *Deum esse per noctem memorandum*, that God is to be remembered in the night, as well as in the day.

And what shall I say of superfluous dyet? *In mea patria venter est Deus* (saith one) in my Countrey the belly is the God; and is it not so in ours? What infinite summes of money are sacrificed to it, in procuring the Earth, the Ayre, the Sea, to centre at one Table, making Table-clothes like *Peters* sheete, including creatures, cleane, and uncleane? Our
Fathers

2.

Fathers were they alive now, surely they could not tell the names of our needlesse variety of dishes, without the helpe of a Kitching Dictionary; they would wonder that Art should keepe Schoole in the Kitchen, and that the palats of these times should be so ingenious.

I must not speake against good house-keeping; that cost is not vaine, if the poore may eat thereof: but Hospitality is now not knowne; the men of these times were borne since the death of it.

3. Needlelesse expences in clothes must not be forgotten; one bragging of his ornaments and gold, was thus
answe-

answered, *Hæc laus metallo-
rum, non hominis*, this is the
praise of the metalls, not of
the man; that is the orna-
ment of a man, which doth
adorne him; but that only
adorne him, which makes
him more honest : I am not
sumptuous saith *Seneca*, *sed*
nemo aliter Romæ vivere potest,
but no man can live other-
wise at *Rome*. O why doe
we deceive our selves saith
he? the evill is within us, *vis-
ceribus hæret*, it cleaves to
our bowells, the fault is our
owne. Because I would not
be so tedious as to mention
other expences : Let mee
advise my Citizen onely
with *Seneca*, to endeavour
to have *Plus viatici quàm viæ*,
let him have more provisi-
on

Ornamen-
tum est
quod or-
nat, ornat
autem
quod bone-
stiores fa-
cit.

on for the way than of the way. Saint *Bernard* preaching the Funerall Sermon for *Gerardus* the Steward of his Abbey at *Clare Vallis*, among many commendations, gives him this: that he was *Magnus in minimis*, great even in little matters, his care and circumspection extending to the smallest atome of affaires: let my Citizen imitate him. Happy is hee that deserves the title, *Fidelis in minimo*, hee shall bee made owner of a great deale. Let him save any thing hee can save, without hurt to his conscience, or losse to his credit .

Crossing the appetite, as it is the way of Vertue, so the way of profit.

Thus

Thus I have opened the passage : let mee now lead him into the way of profit.

Cunning is a crooked Wisedome : let him shun that, and take that wisdom which is direct, which is not without honesty, nor ability ; which teacheth, that a true knowledge of the parties with whom a man deales, is first necessary. Hee must understand their nature, humour, inclination, designments, and proceedings : so the nature of businesse in hand must bee knowne too. A superficiall knowledge of it is not enough, a man must penetrate into the inside, and see things in themselves, with the accidents
and

*Non se mu-
tat sed ap-
tat.*

and consequents that be-
long thereunto; joyning
both these together, it will
be easy for him to profit, if
according to the divers na-
tures of the persons and a-
fares, he change his stile,
and manner of proceeding;
as a wise Sea-man, who ac-
cording to the divers state
of the Sea, and change of
winds, doth diversly turne
his sayles and rudder; know-
ing every mans nature and
fashions, hee may lead him;
knowing his ends, he may
perswade him; knowing his
weaknesse or disadvantage,
he may awe him; if the qua-
lity of the businesse be un-
derstood, to the finding out
of which, every mans owne
observation must bee set a
worke;

worke; which if it be diligent, will bring forth more then the best writer is able to utter.

His words I would have to be few: It was well advised by *Cleanthes*; to one who entreated him to instruct his sonne, he said, be silent; for beside the advantage he hath of a talker in having all he knowes without paying of him any thing for it: silence is also more becoming, and instructing: did all men thinke alike, secrecie were not necessary; but since the speaker and expositer utter and receive with different mindes; speech cannot carry her meaning alwaies just as a man would have her; therefore a man
must

Quod geminas aures, et quod natura dat unum, nos docet audire plurima, audire loqui.

must defend her impotency by keeping her in: otherwise he may let loose many prisoners, which will betray him to disadvantage: let him remember the Italian Proverb, *La lingua del Savio è ascosa nel suo cuore*, the tongue of a Wiseman is hidden in his heart.

Those servants which are about a man must be enjoined secrecie. It is well their Indentures mention it, and it were better if they did more regard it. I wonder that the Barbarians generally doe not deprive those Servants they imploy neere them, of their tongues, as well as their privities: me thinkes they should be as jealous of their secrets,

secrets, as their lusts : but the better wisdom of the Turkes is to have certaine Mules to performe their executions. *Scilla* found where *Athens* might bee attempted by *Flavius*, that had the talking disease, the Fluxe of words.

Next I would have my Citizen more wise, than to let his wife know of his Affaires; every Mans experience can tell him of the mischief done by Womens talking, without my citing Histories for examples.

If hee doe impart his secrets, let him know they cannot be kept secret, unlesse committed to a few: this is an infallible precept, lay your estate (if need
G requires)

requires) upon many, your thoughts and waighty intents upon few; among many you shall hardly finde one so honest, who will not abuse them to his particular profit, if he know them. Tattling was once a safeguard, when the Geese preserved the Romane Capitoll by it: but such examples are very rare in History.

Of his speaking let mee deliver this: hee must take counsell with himselfe first, and then speake. I never knew a man better himselfe, or others, by those words which came forth rashly. Let even the least circumstances be weighed; as you would choose what

to eate, so choose what to speake: thou examinest the meat that goes into thy mouth, so examine the word that comes out of it: for this may worke greater Tragedies without thee, then that within thee.

*Cibum per
os ingressu-
rum exa-
minas, cur
non ingressu-
rum per os
verbum?
Aug. in
Plat. 51.*

But to proceed, let him which desires his actions should goe forward with a profitable successe, deliberate upon them: the wisest say a man must consult slowly, & execute speedily, deliberate with leasure, accomplish with expedition, sometimes the contrary is practized with good event,

Subiti Consilij, eventu felices,
sudden in Counsels, happy in successe: but this is seldome, and by chance;

according to which wee must not direct our actions; as hee must consult with himselfe, so with other; (because no mans wisdom is sufficient for all businesses), yet so as he aske, What is best to be done, without telling what he will doe; suffer not their counsell to goe through with resolution, and direction, as if it depended upon them; take the matter back into your owne hands, to make it appeare to the World, that the finall directions, (which because they come forth with prudence, and power, are resembled to *Pallas* armed), proceede from your selfe, and not from the authority of your Counsellours

lours; but consider with whom you deliberate, *Clarissima sententia, confide paucis*, It is an excellent sentence, trust few. *Confide multi*, trust none, is a sentence too, but too strict; to counsell is the best office of a friend; but let him be a friend with whom you counsell; deliberate of all things with thy friend; but first of him; looke that he want neither of his two proper qualities, honesty, sufficiency. For the acting of things, duely consulted upon, times and seasons must be well observed: precipitation is an enemy to businesse, and the Stepmother of all good actions: affected dispatch is a most dangerous thing; it is like

*Omnia
cum ami-
co deli-
bera, sed
de ipso pri-
us,*

that which Physicians call predigestion, which is sure to fill the body full of crudities and secret feedes of diseases: therefore measure not dispatch by the times of imployment, but by the advancement of the businesse.

If the case require the help of an other in a mans affaires; let him embrace the use of his vertues, and officious service ablenesse; let him use him, and his abilities so long as they may be used upon good termes, thankfully, and respectfully; remembring that the labourer is worthy of his hyre.

In some cases my Citizen may mingle profit with honesty, and enter into a composition

position with both: he must never turne his back to honesty; yet sometimes goe about and coast it, using an extraordinary skill, which may be better practis'd then exprest; something which may be done openly, must be done secretly, because of the misconstruing world; but this is a good rule, avoyd unjust wayes, and of just wayes, take those that are most plausible.

It is necessary, my Citizen defend himselfe, by this buckler, distrust, which is a great part of prudence; it is even the very sinew of wisdom, for a mans selfe to take heed of all men; the nature of the World induceth a man to this, which is

*Ut vivas
vigila.*

Sercca,

wholly composed of lyes, fraud, and counterfet dealings. *Opimus* being dangerously sick of a Lethargie; when some would share his goods, before the breath was out of his body, his carefull Physitian caused his money to be powred out before him, and bid him awake, that he might live; so distrust will cure a Lethargie, of a sleepfull man it makes a wakefull one, and so keepes out poverty; a man must trust few, and those known by long experience, and distrust must be disguised; for open diffidence inviteth as much to deceive, as an overcarelesse confidence; *Multi fallere docuerunt, dum timent falli*; many
fearing

fearing to be deceived, have taught how to deceive; whereas oftē a professed trust hath taken away a desire to deceive, by obliging fidelity; every man would be credited, and a beliefe of his honesty, doth many times bind him to be honest; a professed trust then doth well with a conceald diffidence. In the praetise of which he must be very circumspect, for I cannot warrant it in all cases to be just.

From this so ordered distrust, proceeds a commendable close commodious carriage, which in matters of lesse importance, must for a mans credit sake sometimes be layd aside; so with applause he may deale close.

ly in matters of weight; curious subtleties are no more so, when they are once discovered.

Let him not keepe inferiours so distant, that he cannot afterwards imploy them at his need: It was the wisdom of a French King, to doe any thing to win that man to him, which might benefit or hurt him; let him be liberall in his words, so he bestows favours which cost him nothing; let him be free in his deeds, for a benefit is the Father of a benefit. It was observed of *sejanus*, that he could not have bin advanced, without an infinite number of men obliged by his favours; yet here let his discretion direct

direct him, for small benefits are easily forgotten; great ordinarily furcharge: some ungratefull ones neglect them, and some would not there should be any, to whom they may account themselves as debtors, wishing nothing more then the death of him that hath done them good.

In conversing with equalls, let him professe himselfe to be lesse then they; let him be courteous and affable to them; for they that are so, will find their enemies to bee greater friends to them, then naturall brothers will be to men highminded.

If he deale with superiours, let him make what use
he

he can of them, but not trust in them; among all mortall things, there is nothing more fading then that power which hath not support from it felfe; it is common for that man to be unfortunat, which depends upon another. Let him endeavour by good courses to winne speedily the opinion of all honest men, which much imports to the shortning that way, which guides to an eminent esteeme: so let him strive to be in his rising, assisted by many; otherwise, he will find himselfe oppressed with age, before hee be rich, or well knowne.

Thus let him be diligent in the Quest of riches, and credit;

credit; but not over-violent and long; he knowes not how to begin to enjoy, which knowes not how to make an end of having: therefore let him be content with what he may have, for abundance is not the end of evils, but the mutation. If doing these things, hee misse of wealth & esteeme, let him not misse of vertue; for though every fortune faile him, it is no meane fortune to be vertuous.

There is *Sancta avaritia*, a holy covetousnesse, let him never be satisfied with doing good to his better part; I would have him thinke, that by every man with whom he shall trade, he may benefit his mind something.

thing. If those which trade with most men did so, wee might wonder more at their wisdom, then we doe now at their wealth.

Thus my Compleat Citizen shall live in his calling; that's a mans proper calling, for which G O D hath fitted him with ability. Secondly, it is his calling, if he came to it by the ordinary way, of the place wherein he lives : instead of divers sorts of men which I might here taxe, I will instance but one.

Many Petitions have bin put up to the high Court of Parliament, for the suppressing of those brokers, which deale in cloth, and other commodities ; the reason

reason of which alleadg'd,
I know not, but imagine
this.

They wrong the whole
Republique, wanting suf-
ficiency of skill, to buy and
order the commodity: hee
that buyes it of them, payes
too deare for it; or if hee
buyes it cheape, it is too
bad for his use.

Not knowing how to or-
der their trade, they cannot
hold out long so, breaking
they hurt the seller too; for
I have observed that all, (or
most) suddainely breake,
which meddle in those bu-
sinesses, in which they have
no skill: the reason of these
two incōveniences, is their
not comming into what
they professe, by the way of
the

I.

2.

the City , a seven yeeres Apprentiship, having beene most of them before Taylors, Tapsters, or the like, which is the cause of a third evill.

3.

Many of them comming in, and not by the ordinary way, raise the number of Traders to such a multitude, that in the end (without redresse) they will undoe themselves and others, for there will bee more of them, then our people or strangers wee deale withall shall have occasion to imploy.

Thus I have shewed how my Citizen shall live profitably to himselfe in his way : but himselfe is too poore an end for an honest
mans

mans actions: let him not be right earth, which onely stands fast upon its one Centre, whereas all things which have affinity with the Heavens, move upon the Centre of another, which they benefit therefore.

Hee shall live Profitably to others.

FIrst, to his Wife. We are taught by the light of nature, that *In Familia, prima cura Vxoris habenda sit*, in a Family, the first and chiefe care should be of the Wife; shee is a great Officer in the little Common-wealth the House;

*Queritis
uxorem fu-
giat cur
ducere fa-
lix? hoc si-
ne jactura
nemini il-
le nequit.*

House; he is I know an im-
pediment to great enter-
prizes: the best workes of
merit have proceeded from
the unmarried, which have
sought eternity in memory,
not in posterity: and in re-
gard of liberty, the unmar-
ried man is most happy.
Some have said wittily, and
in my opinion devoutly;
marriage fills the earth, and
virginity Heaven: but o-
thers have better said, how
should Heaven be full, if the
Earth were empty? or how
should the earth but bee
empty without marriage?
which the best Common-
wealths have so esteemed,
that they have freed him
from taxation and Offices,
that had many Children,
but

but punisht him for an unprofitable member that lived long single.

It is commendable for a Citizen to marry: but since his negligence may bee his Wifes undoing, let him live so profitably to her, as by his discretion to direct her.

The ancient Heathen used to place *Mercury* by *Venus*, to shew what need the affections of marriage have of the rule of Reason and wisdom to order them. God cast *Adam* into a heavy sleepe, whilest he made him a Wife of one of his Ribs: upon which one moralizeth very well thus: the affections ought to sleepe about this worke, and reason

Gen. 2.

son to wake : as in the choice of a wife , so in the governing of her when shee is chosen.

As he married, or should have done , respecting his posterity, and the Commonwealth: so now he must not let her spend too much, lest his posterity rue it, or he be disabled to doe good to others.

Among many faults of Shee-Citizens, their pride stands as a *Saul*, higher by the head and shoulders than the rest; not that it is greater, or more common than their secret sins , but more seene; and so with lesse danger I may speake against it. Doe any of them beare the minde of *Philons* wife, who
being

being demanded why she alone went so plainly apparelled, made answer, that her Husbands vertues were ornament sufficient for her.

For redresse of their pride, let Husbands shew them good examples by going plainly themselves: so they, if they have any goodnesse in them, will bee ashamed to doe otherwise; if this will not doe, let them be restrain'd.

Let not a woman rule, it is the counsell of the Apostle, *Let wives be subject to their husbands*, he considered that the woman rul'd, nay over-ruled so ill at first, as that it were pittie shee should bee permitted to rule againe.

Let

*Scilicet ju-
dicio debet
amare non
jugem, non
affectu*

Let the uxorious man, who will let his wife doe any thing rather than displease her, harken to St. *Hierom*; a wife man must love his wife with judgement, not with blinde affection.

As hee may not dote on his wife, so let him not bee bitter towards her: opprobrious termes and dealings have made women doe that which otherwise they would never have done. *Clytemnestra* being injured by her Husband, fell into adultery, and consequently slew him.

Let him walke honestly towards her, let him bee to her, as he desires she should be to him. *Culpa libido fuit, poena libido fuit*, was said of one,

one; I may say the same of two: the lust of the one being the fault, the lust of the other may bee the punishment. Let him beare with her infirmities, remembering that she is the weaker vessell: let him practice lenity, not severity; clemency, not tyranny; otherwise a good womans patience may bee turned to fury: if she doe not performe such businesse as hee puts upon her, with that wisdom he expects, let him beare with her; he was a wise man that expected no more wit from a woman, then 'to know her Husbands bed from a strangers. If he perceive her angry, let him beare with her infirmitie in that also, and
not

*Vir à viri-
bus, mulier
quasi mol-
lior.*

*Patientia
nimiam
lesa fit fu-
ror.*

not bee angry, at the same time, for a house divided cannot stand. *Socrates* was the more able to converse quietly with perverse persons abroad, hearing with patience dayly, the scolding of his *Zantippe* at home.

Let him bee willing and endeavour to be able to instruct her; it is not onely necessary that hee walke with his Wife as a man of love, but before her, as a man of understanding: It is monstrous to see the head stand where the feet should be; and a double pittie, when a *Nabal* and *Abigail* are matcht together; but if thou hast a Wife whose wisdom needs none of thy instruction,

struction, thank G O D for her; *Houses and riches are the inheritance of the Fathers, but a prudent Wife is of the Lord.*

Pro. 19.
14.

Lastly, let him shew kindnesse to her at his death: one makes mention of a Law among the Romanes, *Ne quis heredem feminam faceret, nec unicam filiam*, that no man should make a Woman or his onely daughter heire; I know not what Law can be devised more, unjust than this.

Civi. Dei
lib. 3. Cap
21.

God himselfe hath said, *If a man dye and have no Son, then hee shall turne his inheritance to his Daughter*; and Divinitie which hath taught men how to love their Wives, hath taught them to provide for them; but dis-

Num. 27.
8.

H cretion

cretion must teach to leave them no more then enough: for we often see a mans enemies enjoy that which he hath laboured for ; how much good might those many thousands (which many Citizens have left), have done to the poore, to Hospitalls, to Schooles of Learning and Religion, to repairing of Churches, and other good uses, if they had not bin given to silly ambitious Women, which can doe nothing with them, but buy the title of a Lady! As hee shall live profitably to his Wife, so to those of whom he hath the charge, Children, and Apprentices; *Dionysius* meaning to reveng himselfe upon *Dion*, who made

made warre against him, caused his son to be brought up in ryot and wantonnesse; this labour many save their enemies, and doe it themselves, proving miserable Governours, of dissolute young ones; what hope can the City have of those youth, the debauchtnesse of whose lives hath not been prevented by good education?

Few good Citizens sons become good Citizens themselves; they know those waies of spending, which the Father never knew; but not his wayes of getting, and saving; as *Cicero's* son, they are like their Fathers in nothing, but in name. To redresse this, let youth wilful-

*Quo semel
est imbuta
recens ser-
vabit odo-
rem testa-
diu. Hor.*

be restrained; they should not know they have a will in their owne keeping; but in the charg of those which are above them.

*Queritis
Agistius
quare sit
factus a-
dulter? in
promptu
causa est,
desidiosus
erat
Ovid,*

Let them not be idle, in doing nothing they learne to doe ill; it was good policy in the Romanes to let their youth learn nothing sitting; the best Commonwealthes have allowed them Theatres, and spacious fields, for them to exercise their gymnicks and exercises in, and the best Republicquists have allowed those youths whom they had in their tuition, time to performe them.

Let them have good examples shewed them: I may say of most of them, *Vel in poculum impingunt, vel in puellam;*

ellam; and I would they did it not by example; *Cicero* exacteth an extraordinary knowledge from his sonne, because of his hearing, and conversing with *Cratippus*; and we might expect great vertue from our youth, if those that governe them would walke vertuously.

In the next place, he shall live profitably to the poore.

Art thou a great man, and wouldst make thy greatness known? make it known by thy gifts. *Marcus Antonius* said of the Romane greatnes, that it was not so much discern'd by what it tooke, as what it gave: if occasions of doing good be not offered, seeke for them; It was *St. Augustines* advice,

Emamus occasiones, let us buy occasions of doing good; mercifull workes are, *Pro sacrificijs, imo præ sacrificijs*, accepted of God as sacrifice; yea more than sacrifice. *Anthony Prince of Salerno* a liberall man, being askt what he would leave himselfe, answered, *Quod dedi*, that which I have given; but avaritious men thinke they lose what they give. When they beg in *Italy*, they use this phrase, *Fate ben per voi*, doe good for your selves, *Fæneratur Domino qui misereatur pauperis*, he that giveth to the poore, lendeth to the Lord. *Qui prohibet te esse fæneratorem, jubet te esse fæneratorem*, so he that forbids thee to be an usurer, doth command

*Parcus
quasi par
arcæ qui-
a sicut arca
tenaciter
omnia cu-
stodit.*

Aug. in
Psal. 36.
Serm. 3.

Aug.
Hom. 7.

mand thee to be so; To conclude this, let all covetous wretches consider *Dives*, *desideravit guttam qui non dedit micam*, he that denyed a crumme of bread in his life, was denyed a drop of water in hell: alas what are 10000. Rivers, or that whole Sea of water to that infinit world of fire? yet *Dives*, unhappy *Dives*, who wasted in his life so many tuns of wine, cānot now procure water enough, a pot of water, a drop of water to coole the tip of his scorched tongue. In the last place, let him live profitably to the whole Republique. An Ant is a wise creature for it selfe, but a shrewd thing in an Orchard or Garden: and

H 4 certaine-

*Non nobis
solum na-
ti sumus.
Cicero.*

certainely men that are great lovers of themselves, waſt the Publique. My Citizen muſt then with reaſon divide betweene ſelfe-love and ſociety; ſo walking profitably to himſelfe, as hee hinder not the good of the Common-wealth, but further it.

In performing ſuch actions as tend to the publique good, it is to bee inquired how hee ſhall proceed.

*Machia-
vel Lib. 3
Cap. 21.*

Hanibal in *Italy* by his vices did the ſame thing which *Scipio* in *Spaine* did by his vertues: the love of the one; the feare of the other, produced one effect. But wee Chriſtians are taught,

taught, that evill may not bee done, that good may come of it : besides our experience shewes us, that no profit is permanent, which is raised by wickednesse.

All honest meanes are to bee used in advancing the Common good. I will insift upon no more but two.

Let every man study Unity.

Scilurus having many Children being about to die, gave them a bundle of Darts, bidding every of them try in their order to breake them; they tryed, but could not while they were bound together; himselfe taking them
H 5 asunder,

I.

Plu. apo.

*Discordia
et seditio
omnia op-
portuna in
sidentibus
faciunt.
Curt.*

asunder, *Facile confregit omnia*, brake them all easily: So it shall be with you (saith hee) *Si concordēs eritis, &c.* if you agree together, no man shall hurt you: but divided, you cannot prosper: so it fares with a City, their safety depends chiefly upon Vnity and mutuall conjunction of the Inferiours, with the Superiours; and of these one with another, discord and sedition makes all things fit their purpose, which lie in waite to prey upon the City, or the wealth of it.

2. Secondly, I could wish that Citizens did not so much increase the number of Apprentices as in these times

times they doe.

It is strange, that Cloth-workers, Plaisterers, and other inferiour Trades, should in their policy this way, exceed those of a higher ranck. It is probable, that scarce one of these Artificers in five, could have beene imployed three dayes in a weeke, without their laudable course of restrayning every man to one or two Apprentises in his appointed time; which hath wrought this effect, that none in these Trades so ordered, can (unlesse the fault bee his owne) complaine for want of worke.

In taking many Apprentises, a mans secrets lying upon

upon many, shall soone be discovered; and it may be to his great disadvantage; thus he hurts himselfe, but hurts the publique chiefly.

A man that hath had a good stock to begin with, being brought to decay, is it not a thousand pitties, that having paid a summe of money at his initiation, and discharged all required duties in the City, shall be forced to begge or starve in it, or goe out of it for a living?

Againe, many a young man which shall not have, or hath not for the present a sufficient stock of money or credit to begin with, is it not pittie that he should
leave

leave the City? yet while men may have what number of Apprentices they please; it shall be very hard for either of these to find employment.

To redresse this, let few Apprentices be taken, and those for longer time then ordinary : 'Tis pittie that every child with whom is given a great summe of money, should be bound but for seven yeeres, which expired, he must needs be a Master before hee be a man; so the splendor of the City will bee dim'd, and boyes stand in shoppe doores, in the places of personable men; which is aninconveniencie, almost as great as the former.

These

These things considered, let the common good of all bee rather endeavoured, then the particular of a few : Every private man is a servant to the Common wealth; it is a great disproportion, that the servants good be preferred before the Masters; but a greater, when the little good of the Servant, shall goe against the great good of the Master; which is as to set another mans house on fire, to roste a mans owne eggs.

But fearing my prolixity may offend my Reader, I am willing to end; so for a conclusion, I propound the Words of our Saviour, *Negotiamini, donec venero,*
Trade

Trade while I come : Let
my Citizen remember his
comming, and so let him
trade now, as he may be
able to give an account of
his trading hereafter.

Perlegi librum hunc,
in quo nihil reperio
quo minus cum utili-
tate imprimatur.

Ex edibus Londin.

Feb. ult. 16, 4.

SA. BAKER.

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